

**CSI 3360f – Childhood & Discourse**

**Fall 2018**

**Tuesdays 2:30p-5:30p**

**FB 003**

<http://pryan2.kingsfaculty.ca/course-sites/csi-3360fg/>

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Office Hours:

T 12:30-2p and Th 11:30-1pm

**COURSE DESCRIPTION:**

This course provides an introduction to reading childhood as discourse. We will draw upon key concepts in discourse analysis, semiotics, literary criticism, the history of ideas, conversation analysis, ideology critique, and the analytics of power.

Prerequisites: CSI 2210f/g; CSI HSP; or permission of the CSI Program Coordinator.

*Unless you have either the requisites for this course or written permission from your Dean to enroll in it, you may be removed from this course and it will be deleted from your record. This decision may not be appealed. You will receive no adjustment to yours fees in the event that you are dropped from a course for failing to have the necessary prerequisites.*

**READINGS:**

Ian Hutchby, *The Discourse of Child Counseling* (John Benjamins Publishing, 2007).

See additional reading at <http://pryan2.kingsfaculty.ca/course-sites/csi-3360fg/csi-3360fg-course-calendar/>

**MARKING SYSTEM:**

<u>Discussion Participation</u>	15% (every week)
<u>Paper 1 (1-page)</u>	15% (Oct. 5)
<u>Paper 2 (5-pages)</u>	40 % (Nov. 16)
<u>Paper 3 (2-pages)</u>	30 % (Dec. 11)

**PARTICIPATION (15%):**

Because 15% of your mark is based on weekly prepared attendance and discussion participation, it is only fair to offer to you clear terms for this assessment. Half of it will rest on direct observation of the quality of your effort in class; the other half will rest with the completion of preparatory exercises on OWL prior to class each week.

**How will 'engagement' with our discussion be evaluated?**

- 1) Read and complete the exercises in advance and bring your readings and homework with you to class.
- 2) Actively participate in the discussions and lectures. Ask questions, connect ideas, respond to each other. Reference the readings.
- 3) Strong classroom participants combine wit, insight, and critical thought. Their comments and questions display a comprehension and careful handling of the readings; some knowledge of the issues being discussed; the ability to consider the assumptions of an argument; the ability to consider the implications of an argument.

**What are the weekly exercises and why are we doing them?**

- 1) We will work through and discuss these questions and you'll have a chance to pose your own.
- 2) Weekly homework (like all training) will help you stay connected to the course, digest challenging ideas, and to strengthen your mind day by day.

**The preparatory exercises should be submitted through OWL. Please do not send them to me via email.**

**3 PAPERS (85%):**

**Format and Style:** All papers must be typed, double-spaced. Please utilize **footnotes** using the Chicago/Turabian style.

You can access guidelines for Chicago/Turabian footnotes [here](#).

Consult this online, free version of [Strunk & White, \*The Elements of Style\*](#) for advice on the effective use of English.

**All papers must be submitted through OWL:**

*PAPER 1: DUE Oct 2 -- 15%*

Write a 1-page (300-word) analysis of one of the texts (provided below) utilizing the concepts and readings of this course upto and including Oct 3rd.

- i. Milton Bradley TV Commercial, "[Numbers Up](#)" (1981); ii. UNICEF (Chile), "[Right to Self Expression](#)" (2006); iii. Rafael Casal "[My Miller Chill](#)" (Brave New Voices, 2008); iv. New Project, UK, "[Rights and Responsibilities of Children](#)" (2013); v. FUSE TV Commercial, "[Mountain Dew](#)" (2014)

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*PAPER 2: DUE Nov. 13 -- 40%*

Write a 5-page (1,500-word) analysis of a **disciplinary technology- in the Foucauldian sense** - that children or youth commonly confront in Canadian institutions.

You must choose your own example of discipline or biopower and indicate your choice to me via email by Oct. 31.

Answer these questions:

- i. what are the possible disciplinary effects of the technique?
- ii. how do those effects structure generational relations?
- iii. what does this expose about the discursive structure of childhood?

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*PAPER 3: DUE W DEC. 11 -- 30%*

Write a 2-page (600-word) critical review of Ian Hutchby's *The Discourse of Child Counselling* drawing (where appropriate) on the key concepts and readings of the course.

For guidelines for critical reviews, [click here](#).

**A COMPLETE INTERACTIVE CALENDAR FOR THE COURSE IS AVAILABLE ONLINE:**

<http://pryan2.kingsfaculty.ca/course-sites/csi-3360fg/csi-3360fg-course-calendar/>

**ABSENCE, ACCOMMODATION, & PENALTIES:**

Students are expected to schedule appointments and other responsibilities around class time. To be excused from discussion participation due to temporary illness or one-time unavoidable scheduling conflict, contact me directly via email.

If health issues are prolonged, or to request more extensive academic accommodation, meet with me in person and provide documentation to the Dean's Office. If you seek more extensive forms of accommodation, I ask that you deal directly with me in-person as is appropriate. I am available almost every working day on campus and will make an appointment to meet with you.

Penalties for late papers may be avoided if extensions are requested in advance. Otherwise, a two-mark deduction will be taken for each of the first three days late, and a 5-mark deduction for each day thereafter. One-month after the due date a zero will be assigned for the paper.

To ask questions about course content, assignments, or to pose other open-ended questions, speak with me in-person.

**WEEKLY PREPARATORY ASSIGNMENT:**

**Week 1 - Sept 18**

**READING:**

Patrick J. Ryan, "[How New is the 'New' Social Studies of Childhood? The Myth of a Paradigm Shift.](#)" *Journal of Interdisciplinary History*, vol. 38, no. 4 (Spring, 2008): 553-576. Also [watch the video](#) or [listen to the audio](#) of an interview on the LMC.

- 1) **Find a passage** where the thesis of the article was delivered in whole or part, and note the page and line numbers.
  - 2) **Write two questions about the article.** Please note the passage that is relevant for or fostered them.
  - 3) **Locate the phrase *generative tension* in the article. What does this phrase mean, and what does it imply about the relationships between childhood conditioning, authenticity, biological development, and competent individual agency?**
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**Week 2 - Sept 25**

**READING:** Karin Aronsson and Bengt Sandin, "[The Sun Match Boy and Plant Metaphors: A Swedish Image of a 20th-Century Childhood.](#)" in *Images of Childhood* edited by C. Philip Hwang, Michael E. Lamb, Irving E. Sigel (Lawrence Erlbaum, 1996): 185-202.

- 1) Refer to the LCM diagram in Ryan (2008, pg. 558), **which discourses of childhood does the Swedish match boy draw upon?**
- 2) **Write two questions about the article.** Please note the passage that is relevant for or fostered them.
- 3) On 189-190, A&S contrast the (fig. 9.2) "J'accuse" to (fig. 9.1) the Sun Match boy. In both images the children stand alone and partially clothed, yet these compositional elements signify different ideas. **What are they, and how can similar elements**

of composition (nudity or separation) in different texts hail forth such opposing feelings and ideas? What *generative tensions on the LMC* (refer back to week 1 q-5) might be in play in the juxtaposition between the two images?

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### Week 3 - Oct. 2

**READING:** Dorothy Johnson, "[Engaging Identity: Portraits of Children in Late 18th-century European Art](#)," in *Fashioning childhood in the eighteenth century*, ed. by Anja Müller (Ashgate, 2006): 101-115.

Patricia Read Russell, "[Parallel Fantasies: Barrie's \*Peter Pan\* and Spielberg's \*E.T. Extraterrestrial\*](#)" *Children's Literature Association Quarterly*, v.8, no. 4 (Win 1984): 28-30.

**Optional:** It might help you to listen to the following recorded 25 minute lecture on interpretive validity because it focuses what the analysts are doing with the text-discourse dynamic in the readings for week 2 and 3. [Lecture on Interpretive Validity](#)

1) Johnson (pgs. 105-106) analyzes several paintings together [[Nollekens' \*Children at Play\* \(1745\)](#) fig. 6, [Chardin's \*L'Engant au toton\* \(1738\)](#) fig. 7, and [Girodet's \*Romainville\* \(1798\)](#) not shown]. Try to identify Johnson's main point here - **what idea or proposition about childhood seems to connect these three paintings?**

2) Girodet produced another portrait of Romainville in 1800 ([Portrait du jeune Trioson](#)) (fig. 8, pg. 107) **name three things that Girodet places with Romainville to give meaning to his expression of melancholy? Why might it matter if these things appear in other texts about childhood - such as [Gainsborough's 1756](#) painting of his daughters?**

3) On page 115, Johnson expresses a summary statement on what these paintings reveal about the discourse of childhood in the late 18C and early 19C. **Is what she finds consistent with the idea that subject-centered childhood was discovered by sociologists in the late 21C? Explain.**

4) Relying on Patricia Russell's short essay, **name three aspects of *Peter Pan* that are repeated in the film *E.T.***

5) **What discourse(s) of childhood do both *Peter Pan* and *E.T.* both draw upon, and according to Russell, how do they differ in the way they handle it?**

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### Week 5 - Oct. 16

**READING:** Patrick J. Ryan, "[What to Make of Child-Saving Discourse?](#)" *Childhood: History & Critique* S1, Ep1 (Nov. 12, 2014). Listen to the CHC Interview with [Shrulee Swain](#)

Ellen K. Feder, "[Power/Knowledge](#)," in *Michel Foucault: Key Concepts* edited by Dianna Taylor (Acumen Publ. Ltd, 2011): 55-68.

1) **Write two questions; one about each reading.** Please note the passage that is relevant for or fostered them.

2) According to Feder (58-60), **(1) what do Nathan's peers' words set into motion, and (2) what does the force of their (4-year-old) words reveal about power and knowledge?**

3) While reading Ryan, 2014, page 1, listen to Arlo Guthrie's rendition (on youtube) of Goebel Reeves' [Hobo's Lullaby](#). Consider both this piece of music, and the Barnardo's photograph of John Donaldson, in light of the LMC (Ryan, 2008, pg. 553). **What 'generative tension' (lecture 1) on the landscape of modern childhood do these texts seem to exercise and strengthen? What distinctions might be consumed (annulled) by these texts?**

4) According to Shurlee Swain, **what does child-saving discourse conceal and what does it produce?**

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**Week 6 - Oct. 23**

**READING:** Patrick J. Ryan "[The 'government of heroic women': childhood, discipline, and the discourse of poverty.](#)" forthcoming in *IJHE Bildungsgeschichte / International Journal for the Historiography of Education* (2017).

**Also Watch** BBC - Our World "[Norway: Parents Against the State.](#)"

- 1) **Write a question about the reading.** Please note the passage that is relevant for or fostered it.
  - 2) What do Borge Tomter (representing Barnevernet) and Einar Salvesen (writer of expert letter) **agree and disagree about?**
  - 3) Name two or three discursive practices – highlighted in Ryan – that arose in social work during the early 20C. **Which of these practices are conditions of possibility for the stories pictured in the BBC short documentary to be told?**
  - 4) Return to question 2 and Salvesen's critique of Barnevernet's investigative practices. **Was Salvesen arguing for a withdrawal or intensification of disciplinary techniques in the Foucauldian sense?**
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**Week 7 - Oct. 30**

Patrick J. Ryan, "'[Young Rebels Flee Psychology': individual intelligence, race, and foster children in Cleveland, Ohio between the world wars.](#)" *Paedagogica Historica* vol. 47, no. 6 (October 2011): 767-783.

- 1) In light of the LMC (Ryan, 2008, pg. 553), **what generative tension was exercised in the *Cleveland Plain Dealer* story of 1927 which opens the reading, and how does this related to the article's overall thesis?**
  - 2) **Write two questions about the reading.** Please note the passage that is relevant for or fostered them.
  - 3) On 774, we review two important notional habits in the case records of foster children, **what are they and how might they be read in terms of power-knowledge in the Foucauldian sense?**
  - 4) How does Carter's story (as told in Ryan, 2011) **alter how we might feel and think about the "spiral of reflexivity"** as outlined in last week's reading (Ryan, 2017)?
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**Week 8 - Nov. 6**

Lena Sjoberg, "[Confession of an individual education plan.](#)" in *Foucault and a politics of confession in education* edited by Andreas Fejes and Katherine Nicoll (London: Routledge, 2015): 62-75.

- 1) **What features distinguish** the IEP from other forms of assessment?
- 2) **Write two questions about the reading.** Please note the passage that is relevant for or fostered them.

- 3) **Do you think conforming to the confessional framework, or presenting the self as an 'ideal' student demonstrates a more complete penetration on the disciplinary force of the IEP?** Explain. (Sjoberg, pg. 67)
  - 4) **List** how teachers responded to the confessional affordance of the IEP, **and indicate which one you think might amplify the disciplinary force of the IEP most (least)?**
  - 5) **List** how parents responded to the confessional affordance of the IEP. **What do these responses suggest about the disciplinary force of the IEP?**
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#### **Week 9 - Nov. 13**

Patrick J. Ryan, "[Producing Self-Regulating Subjects.](#)" *Childhood: History & Critique* S1, Ep5 (Jan. 19, 2015).

Listen to the [CHC interview](#) of Greg Bowden

- 1) **Write two questions about the reading.** Please note the passage that is relevant for or fostered them.
  - 2) According to Bowden (15 mins into the interview), **what is the primary paradox of ADHD?**
  - 3) Continuing with previous question, **what relationship might exist between the paradox Bowden names in ADHD and the generative tensions on the LMC?**
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#### **Week 10 - Nov. 20**

Ian Hutchby, *The Discourse of Child Counselling*, Chapters 1-2. (pgs. 1-37)

- 1) Write a question about the reading. Note the relevant passage.
  - 2) How does Silverman **define counselling?** (pg. 3) Given this definition, how might child counselling be related to **the IEP practices examined by Sjoberg in week 8?**
  - 3) Pay attention to the discussion of 'asymmetrical' interactions between doctors and patients (pgs. 35-37), **whose speech actions (whose agency and voice?) are necessary to create this clinical asymmetry, and how are these actions related to the production of "therapeutic objects"?**
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#### **Week 11 - Nov. 27**

Ian Hutchby, *The Discourse of Child Counselling*, Chapters 3-4. (pgs. 39-78)

Anna Anderson, "['Is 'giving voice' an incitement to confess?'](#)" in *Foucault and a politics of confession in education* edited by Andreas Fejes and Katherine Nicoll (London: Routledge, 2015): 133-145.

- 1) Write a question about each of the readings. Note the relevant passages.
  - 2) Outside of counselling, name some other institutionalized relationships that you think might be structured around interactions like the **perspective-display series**.
  - 3) According to Anderson, **what do 'discourses of giving voice' to children assume about power, and how is the different than a Foucauldian view of power?** (pgs. 133-134)
  - 4) According to Anderson (pg. 135, 138), **what are the similarities and differences** between the PDS, QAF, and other conversational structures in the discourses of counselling and medicine as outlined in Hutchby, and the ancient Christian pastoral practices of confession?
  - 5) What disciplinary techniques were exercised by the **YRTs** (Anderson, pg. 137), **and would what similarities might these activities share with Silverman's definition of counselling and/or Ryan's spiral of reflexivity?**
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#### **Week 12 - Dec. 4**

Ian Hutchby, *The Discourse of Child Counselling*, Chapters 5-7. (pgs. 79-134)

- 1) Write a question about the readings. Note the relevant passage.
- 2) Consider the difference between a liberal view of power (see Anderson, pg. 135) and a Foucauldian view of power; **which of the two is more helpful when confronting Hutchby's findings of children's resistance to counselling? Explain**
- 3) Very carefully examine pages 113-121, in light of week 1 and the LMC.
  - a) When the counselor takes or responds to the child's use of "I don't know" (and variants) as resistance, **what discourse on the LMC** has been invoked?
  - b) When the counselor has his gestalt moment, hears and responds to the child's "I don't know" differently as a cognitive claim, **what discourse** has been invoked?
  - c) When the counselor shifts and asks himself whether these questions should be directed at the child's parents, and the child "quietly, but decisively" agrees, **what generative tension** has erupted on the LMC along with the child's persistence?
  - d) If we can say that child counseling is a disciplinary technique, **what does it help produce?**